

Federation for Child Study Bulletin

For the purpose of helping parents make their parenthood more intelligent, more efficient, and of the highest use to their children.

Vol. I

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No. 4

O B E D I E N C E

Cecile Pilpel

FORTUNATE are the parents whose grown children love and respect them. On the face of things, we should not judge obedience capable of playing the chief role in the creation of so happy a relationship, for we all know grown people who have had to obey their parents, but who never have really loved and respected them.

There are, of course, many kinds of obedience, but there is only one desirable kind—the obedience that will make not only happy parents, but also self-respecting young men and women. There have always been fathers and mothers who have known—as it were, intuitively—how to bring about such a situation; but there have been too few. Most of us must deliberately set about to learn the best procedure.

The time to begin is while the child is in the cradle. At this stage of utter dependence the method of getting the right sort of obedience is through regularity. Regularity in observing meal-time, bath-time, sleeping-time, play-time—all this means building up faith in you; and on faith in you depends obedience. The little baby, to be sure, does not know what time it is, but it does feel vaguely that its life is being attended to in some rhythmical way. If that rhythm

is not disturbed, the child will gradually come to feel that there is some one on whom it can rely.

Establish that feeling of confidence during infancy, and the growing child will follow your suggestions. There will then be no need of *asking* for obedience. As the child develops, we want it consciously to accept our guidance; we want to help it learn—slowly but surely—to act according to its own best light, to obey the dictates of its own enlightened conscience.

How often, though, after carefully and regularly attending to all the baby's needs, we lose its confidence by foolish, thoughtless acts. How often do we see a mother slip slyly out of the room because she knows that the little child will cry if it observes her exit. Instead of thus weakening the faith which the child has had in her and starting him on the road to disobedience, she must help the child at this early period to find interests outside of his mother's companionship.

Again, mothers think it necessary to tell little children exactly what will be done tomorrow and next week; and when for some perfectly good reason that program cannot be carried out, the child's confidence is shaken. It is much better for

The Federation for Child Study

cordially invites its members and friends

to

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on

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REVUE

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the little child to take on the spur of the moment those pleasures which are outside routine. When the child grows older and can better understand reasons for postponement and change, there will be no likelihood of misunderstanding. Nor do we, later on, have to manufacture these disappointments for the good of children's souls, as some people seem to think. A rain-storm coming on the day set for a May party will teach the child that there are laws the human being has to accept because no one can change them.

It is also important (if we are to achieve our aim) to remember that the child is constantly growing, that he has to develop new habits and drop old ones, and that the lasting habits have to be built up slowly and patiently. *Cleanliness*, for instance: Rules are often laid down which, because they disregard the nature of the child, are bound to be broken. Then we call the child disobedient. The boy, for example, who is far more interested in working on his radio than in having clean hands will disobey by coming to the table unwashed; but why call such carelessness disobedience? Is it not better, perhaps, to have a child who can lose himself in his interest than one who can drop anything at a flash to attend to his toilet? Why work so hard for a habit which will come of itself if the environment is favorable? Besides, the boy very soon will spruce up and wash behind his ears when he wants to impress his first best girl. Quietly and firmly ask him to wash up, even if you have to do it every day for a while. Children can be made to realize that cleanliness means health and that from the aesthetic point of view, too, they owe that much, if not to themselves, at least to the others at the table.

Another important step in the right direction consists in getting and keeping the child's respect. We cannot get obedience where we are not respected, and we cannot attain respect if we do not show any. How often do we call a little child to us, regardless of what he may be doing, regardless even of whether the child comes, for very often we change our minds as soon as the call has left our lips. That kind of mother the little three-year-old girl must have had who, asked how often she had heard the call, answered unblushingly, "Three times." She had learned thus early that her mother's calls did not necessarily mean anything.

Consider the disrespect we show to children by rudely breaking into their play, which is as serious to them as our work is to us. Proper respect for a child does not at all mean that he should be

allowed to indulge every whim, but it does mean that you take the trouble to find out what your child is doing, and that you give him a few moments to make a change from his interest to yours. The child who comes home from school eager to get at his work or play is often met at the door, and sent right off on an errand. The mother is so full of her own interest that she does not consider the boy's. Often he rebels—and why? Put yourself in his place; consider what it means to have your plans thwarted just as you are on the point of carrying them out. Wouldn't it be better, in such a situation, to ask pleasantly what the boy's plans are for the afternoon, and then to put in a request for whatever you want done? Children are reasonable and respond to fair treatment. If we only used better judgment, we should not have half the problems of disobedience and of consequent punishment.

Someone will perhaps say, "How then will the child ever learn to obey quickly and suddenly in case of an emergency like fire or other danger?" The child who has not become callous to shrill calls or unreasonable demands will the more quickly recognize the sudden call of danger and will respond.

One final warning: We must be very careful not to take advantage of the trust we build up. The child must learn to act for himself, must learn to use his own best judgment. We should refrain from imposing our plans on the child just because we have succeeded in gaining his confidence. All through his growing period we must let *him* discuss plans and conditions which affect him. Our part should be to help him see the situation in all its aspects, to help him make the right choice. Only in that way can we bring about that eminently desirable relationship between parents and children which, based on obedience in childhood, makes all through life for love and mutual respect.

A New Study Group

Adolescence—its physical, emotional and educational aspects—will be the subject of a newly organized group, to be conducted under the guidance of experienced leaders. Study and discussion will be based on authoritative literature and illustrative adolescent problems.

The group will meet on first and third Tuesdays, beginning on March 4th, at 242 West 76th Street. It will be open only to members of the Federation for Child Study, and limited to forty in number.

Child Study Groups

Minutes of the Meeting of Chapter 34

Topic: Obedience.

Sources: Griggs: Moral Education.

Kerr: Care and Training of Children.

Kirkpatrick: Individual in the Making.

These three authorities are agreed that the general problem of government in home and school is to introduce democracy progressively as fast as children can respond to it. By democracy they mean the enforcement upon the self of the necessary laws of individual and social living. They agree further that the main stages of development from unreasoning to reasoned obedience are several.

Concerning the first stage: Grigg maintains that it is an error not to secure the blind response of the young child to the personal will of the adult; it leaves the child uncontrolled and hence unhappy; it complicates his moral development. He holds that young children obey largely from emotional causes; they love, respect or (sadly enough) fear us and therefore behave as we desire. To avoid obedience from fear, parents should exercise gentle, patient, but insistent authority. They should demand only what is reasonable, but demand it unvaryingly.

At five or six, the parents may expect children to ask why they should obey. This questioning may come gradually or suddenly; the important point to determine is whether it arises from impudence or from a real desire to know. The former should be suppressed; the latter should be seized as an opportunity to educate the child.

This education necessitates that parents plan definite opportunities for conferring with the children about the aim and principles of their common task of government in the home. These talks wisely managed aid in transforming blind obedience into free and intelligent response to laws, the end of our government.

Kerr declares that authority is not harshness; that gentleness is efficient in its results because it fosters the natural affections which all children have at some time for their parents. Harshness thwarts their feelings. Gentle measures are sometimes carried to an extreme because the parents wish the children to love them deeply; and through fear of stifling that love fail to insist upon obedience. This is unfortunate for the child, parent, and society.

Kerr also warns against trickery; that is gaining obedience through some shrewd way of out-

witting the young and the inexperienced. Buying obedience is also objectionable since it teaches children to look for the price in the most common acts of life.

The parents' buying and the children's selling habits develop together; the children become very exacting in their demands and increase the price for their obeying. Ungovernable and selfish children are the outcome. Children are helped to conformity by learning early that they never gain anything through disobedient acts.

Kirkpatrick holds that obedience to law during his protected years prepares the child for the late ones when he must be self-governed. Growth toward self-government is aided if it is made plain to him that the person whom he obeys is not enforcing his own wishes but is merely the enforcer of laws that must be obeyed by others also. Children sometimes object to tasks whose immediate advantages they cannot see, but such work also has values. A child enjoys much more periods of self-direction that follow periods of required and directed activity. The children's limited experience accounts for their enjoyment of some direction without any explanation of why they should do what is required. They submit willingly as a rule to control by any adult who assumes and exercises it in certain well defined lines that leave them free to do as they please within certain other understood limits. Freedom is always willing conformity to recognized facts and laws; it is never domination by petty desires and whims and appetites.

Indefinite and irregularly enforced authority lends to habits of disrespect and disregard for law and custom; definite, consistent and firm enforcement promote respect and regard for them.

During the discussion, suggestions were given in response to questions:

Since children have distinct personalities are we not suppressing them by insisting on obedience at an early age?

For instance, when a child of two protests against going to sleep, shall blind obedience be established by letting her cry herself to sleep, or shall the child be soothed to sleep through song and story?

Habits of health such as retiring at the right time ought not to be confused with questions of obedience. Neither can the idea of natural punishment be utilized in this case, as suggested by

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BULLETIN

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Parenthood—A Profession

"If by some strange chance not a vestige of us descended to the remote future save a pile of our school-books or some college examination papers, we may imagine how puzzled an antiquary of the period would be on finding in them no indication that the learners were ever likely to be parents. 'This must have been the curriculum for their celibates,' we may fancy him concluding. 'I perceive here an elaborate preparation for many things . . . but I find no reference whatever to the bringing up of children.'"

Thus Herbert Spencer, writing in the middle of the nineteenth century, pointed the way to the university's obligation in preparing young students for life.

We wish the ghost of Spencer might have hovered about a certain classroom at Teachers College on a Monday afternoon in February, 1924. He would have found here some fifty earnest women—mothers, teachers, social workers—gathered together for the serious purpose of studying the technique of the profession of parenthood. Not simply to acquire an understanding of their own problems in the rearing of their own children, but to study ways and means for spreading this understanding among mothers everywhere, these women have registered for this epoch-making course in "Leadership in the Education of Parents."

Recognizing the teacher-training possibilities of the course, the Laura Spelman Rockefeller Memorial has offered three scholarships, by means of which three qualified young women have been enabled to come here from other cities with the hope of bringing back to their own communities a program of parental education.

The limitations of registration have excluded many who made application for the course, and from these has come the invariable query, "Will

the course be repeated next fall?" The answer to this query lies with Teachers College—but the enthusiasm of the response to its pioneer thrust in this field of education leads us to hope that Parent Education will come to be an integral part of the required curriculum of normal schools and colleges everywhere.

Observations in the Field

Stories suitable for this column, as well as comments upon them from our readers, will be appreciated.

Theory vs. Practice

A group of mothers chatted on the porch of a summer cottage. "How," asked Mrs. A., "am I to ask my child to obey the rules of her school—rules with which I am myself not always in sympathy?"

"That," declared Mrs. B., emphatically, "is the great trouble with all you mothers. Why *should* the child 'obey'? The child is an individual, with its own ideas, its own impulses, its own notions of conduct. When it revolts against authority—against school discipline—it is finding expression for its own personality, and to demand obedience is to repress individuality and stifle initiative."

The listeners were obviously shocked by this radical treatment of a time-honored theory. There was a moment's silence before conversation was taken up again and drifted to other, less controversial matters.

Some minutes later the hostess, remarking the fineness of the cool summer day, remembered that her little girl was probably sitting in her room absorbed in reading. She rose, and going to an open window which gave upon the porch, called pleasantly, "Alice! Please do leave off your reading now and come out into this glorious sunshine." After a minute of waiting came the response, in no uncertain voice: "No! I don't want to, I'm going to finish my book!" A brief discussion between mother and daughter brought no change in the daughter's attitude, and the mother finally just dropped the matter.

During this parley the radical Mrs. B.—believer in freedom from authority—was bristling with indignation. As the hostess resumed her seat, the champion of individualism could contain herself no longer.

"If that were my child," she burst out, "and I told her to go outdoors she'd go outdoors, if I had to throw her out of the window!"

J. F.

Federation Activities

Lectures

A lecture was given on Wednesday, February sixth, by **Dr. C. Macfie Campbell**, Professor of Psychiatry, Harvard Medical School, and Director, Boston Psychopathic Hospital, on "Some Personal Factors Which Influence the Emotional Life and Character of the Child." Dr. Campbell dealt with only one or two aspects of these emotional factors in the child's life—those which are not frequently stressed. Nervous troubles begin at an early age and have their origin in the disturbance of some function or system which may become the basis of a later neurosis. The balanced utilization and output of energy are the crux of normal adjustment, but the difference between the normal and the neurotic is a matter of proportion and degree rather than a difference of type and mechanism. The problems of psychiatry are not limited to the subnormal child, for even in a normal child there may be reduction of efficiency, social friction and mental distress, which may be eliminated through proper treatment.

One of the disturbing emotional factors which play a role in the life of many children is the use of a mechanism biologically intended for one purpose, for deriving satisfaction of another kind. Thumb-sucking is a very common illustration of this tendency. How far has the groping for personal pleasure become dominant in a child who sucks its thumb and how far can modifications of the simple fundamental mechanism of thumb-sucking determine the child's reactions toward the major issues of life. The reaction of children varies greatly in responding to treatment and no hard and fast rule can be laid down for the cure of this habit, except that it is not to be regarded with alarm in the case of a young infant, for the majority of children outgrow it naturally without the application of any drastic measures.

Another illustration of the use of a mechanism meant for one purpose in deriving pleasure of another kind is that of thought. Though primarily an adaptive mechanism by which we keep in touch with the environment, this function is often used for personal pleasure, in so-called day-dreams, and when used too far along these lines it contains an element of danger: the construction of an unreal world of phantasy in the place of the world of reality.

Another factor disturbing to many mothers is the idiosyncrasy displayed by children in regard to diet. This can usually be traced to the child's desire for asserting its individuality and dominating its environment and very rarely to any physiological peculiarity. The subjective limitations of the mother must determine the handling of the child, who should be taught to recognize accepted rules of diet and to adapt to the outside world. The mother must not permit the child to acquire the habit of being dominated by caprice or of dominating her and the household by being disagreeable.

The important fact to be borne in mind is that the methods for elimination of bad habits depend upon the type of child—that children are extremely variable and do not all react well to the same type of discipline. The wise mother will often do nothing whatever toward correcting a bad habit, relying upon her knowledge that the child outgrows many things at different ages. Human nature is avid of pleasure, and a fresh manifestation is likely to crop out to take the place of some bad habit which has been corrected. Oversolicitude on the part of the mother is often a greater handicap to the child than the bad habit itself, and a lack of tolerance and understanding leads to frustration on every side.

On Wednesday evening, February thirteenth, **Dr. Frankwood E. Williams**, Medical Director of the National Committee for Mental Hygiene, Editor of "Mental Hygiene" and Lecturer of the New School for Social Research, delivered a lecture on "Mental Hygiene Aspects of the Parent-Child Relationship." Dr. Williams emphasized the importance of seeing the child in a larger perspective than that implied in considering merely his chronological age. The child is more than the product of his immediate heredity, his pre-natal life or his early environment. The fact is lost sight of that he has been in process of birth since

the beginning of time and has been affected by every experience of his ancestors. Nor was his body itself formed in the nine months of intra-uterine life, for it is the product of many experiments made in the long experience of the race to construct an organism whose various systems, circulatory, nervous, gastric, etc., will be best adapted to the conditions of life. The child, therefore, does not come into the world a new being, but an experienced organism, finely designed and coordinated to satisfy his individual needs. In short, he is not one day old the day after he is born, but an old and experienced individual. And what does he encounter when he comes into the world? Rules, laws, codes, regulations, systems of ethics not made for him on the basis of his psycho-biologic structure; for the ideals of modern civilization have not been based upon the potentialities of the individuals who must conform to them. Furthermore, the new-born child comes into conflict with a world of adults, among them his parents, all of whom have their own personal unsolved emotional problems to complicate their relations with him.

What is our hope for the child? In a large sense, that he may find expression for his fundamental needs, so that his life; (2) that he find a way of having himself accepted needs? There are two important ones that will motivate his life for good or ill: (1) that he solve the problem of his sex life; (2) that he find a way of having himself accepted by others and at the same time gain his own self-respect. The former need requires that he shall be motivated by the power generated by his own biologic organism rather than by a series of compensations for feelings of shame and guilt which have been imposed upon him by the adults in his environment. He should be given the opportunity to function directly, making judgments on the basis of his intellect, not driven by his emotions, which have been warped and twisted by the mistakes his elders have made in dealing with him as a psycho-sexual being. To express himself most fully, richly, and freely, he should have other languages at his command beside the written and spoken word. The arts, especially music, will give him a medium for expressing the complexity and profundity of life more adequate than mere words, in which so many implications and connotations are lost.

Conference

At a Conference on Wednesday, February twentieth, **Mrs. Anna Garlin Spencer**, lecturer in Social Science at Teachers College, spoke on "The Family and Its Members," the subject of her recently published book of the same title. She expressed the opinion that the time has come when we must frankly face the fact that the family is no longer a social unit in the patriarchal sense, since in modern society every member of the family has an independent relationship to the state, rather than the old dependence upon the leadership of one personality—the father. This situation has been brought about through three great social movements: first, the new freedom of women; second, the revolutionary change in the industrial order, which transfers the individual's relationship from the family to the economic group to which he belongs; third, the new social standard in the nurture and rearing of children, which has charged the office of parent with new and very onerous burdens.

The instability which characterizes the institution of the family at present is caused by the divergent points of view in the body politic concerning the spiritual and ethical essence of family unity. Unless we can place on a more rational basis than mere inherited opinion our conviction that the monogamic family is a valuable social inheritance, we incur the danger of fostering a state of affairs of which the present divorce evil is merely a symptom. There is, however, no possible return to the "sanctity of the home" in the old narrow sense, for the door that has been opened to women, releasing them from bondage, can never again be shut. Men have always found ways of easing the bonds of monogamic marriage but not until women were able to take recourse to the law were they able to escape an intolerable position. Marriage, like the industrial order, the educational system, religious institutions and the state, has reached the individualistic stage of its development, but

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Child Study Groups

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one mother, for even if the child suffered from lack of sleep, he would learn little from the experience. Neither is there any reason for not having a song or story, to help the child bridge the gap between companionship and sudden isolation.

The child's desire to remain with the grown-ups is clearer to him than the advantages of the right amount of sleep. Hence it is the parent's duty to judge for him in matters of physical health until he is old enough to do so for himself.

The discussion of obedience in public schools began with the statement that if more children revolted the schools would be improved. This statement was challenged by pointing out that if one cannot send the child to the school of one's choice, one should make his school as attractive to him as possible. It is always possible to make children see that school rules must be obeyed for the common good. There is a grave risk in having an immature person revolt and set up laws for himself, because he has too little experience to use good judgment. The methods used are probably the best possible under the conditions of too many children in one school and too many in each classroom. Obeying rules is therefore the children's way of helping until such time as their parents can relieve the overcrowded conditions. Such explanations are excellent because true.

Is it a question of obedience when a child has to choose between dining with her father Sunday (his only day at home) and accepting an invitation to automobile with friends (the only time when friends invite her)? How shall it be decided?

The group discussed the problem, at length agreeing that the child may learn early that we occasionally give up something to please another. The home meal should be made a joyous one so that the child falls in with the plan.

Was obedience involved in the following situation? A mother was detained at the telephone just as she was leaving the house with her four and one-half year old daughter who was warmly dressed. "If I were you," said the mother, "I would wait outside; you will get overheated and, remember, you are just getting over a cold." The child did not go out—was she disobedient?

Hardly, for the mother had made no demand upon the child. Her suggestion failed because the child's inability to judge between cause and effect of overheating made it impossible to trans-

late the "If I were you" into the proper action. The mother, however, having at one time been a child, ought to have realized that the child could not leave that spot until the portent of that call which might mean abandoning the trip or what not, had been settled. Understanding the child's emotional reaction ought to have made the mother drop the receiver long enough to calmly unbutton the child's clothes.

The Lecture Bureau

Demands for speakers and group leaders continue to increase in number and variety.

In addition to the usual local calls, one week's program of our Lecture Bureau included addresses by Miss Binzel before the Deans of Women at the N.E.A. Conference in Chicago, the Cooperative Education Association of Virginia, in Richmond, Va., and the Philadelphia Conference on Parenthood; an address by Mrs. Pilpel to the parents of the Park School in Baltimore, Md.; and a talk by Mrs. Gruenberg to the Women's Educational Club of Pelham, N. Y.

A series of talks is being arranged in each of the five centers of the Brooklyn Council of Jewish Women. It is in series of this kind that our speakers find their ideal method for the introduction of child-study to groups of mothers, since the continuity of the meetings makes it possible to present a well-rounded program rather than single, detached topics, and to enlist the cooperation of the whole group.

Federation Activities

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it remains for coming generations to put it upon a basis where its social value will be the supreme consideration. Contrary to the view of a strong minority of modern women who agree with many men that sex relationship concerns only the two people involved, the social mores will always have to take cognizance of the relations of the sexes, which play so large a part in our social ethics.

A well-known writer says that "the family is always a despotism ruled by the worst disposition in it," but marriage can be made a democratic institution if those about to enter it face the issues involved and agree upon certain fundamental economic, social and affectional considerations. Such questions as how much the woman should give up of her vocational achievement, the economic value of the housewife in the home, the scale of living to be upheld and whether to defer having children, must all be faced before marriage if subsequent misunderstandings are to be avoided.

There are, however, certain means by which we may insure the essential unity of the family against the great changes in modern life. We must make possible a family life in which a great variety of outside associations bring added interest, and not friction, into the family group. We must remember that the old external props of marriage are gone and that persons entering into this contract must therefore be bigger and better—more willing to give and to receive. The modern family is a test of each one of its members, for as in the larger social relationships, vicarious service is inescapable and the welfare of the family group must be considered of paramount importance, transcending the claims of the individual.

Book Reviews

The Recreating of the Individual. By Beatrice M. Hinkle, M.D. Harcourt, Brace & Co., 1923; \$4.50.

A fascinating book, at once illuminating and inspiring, invaluable to anyone who would achieve a clear understanding of psychoanalytic method and the divergences of the Freud and Jung schools; offering hopeful inspiration to those who perceive that a new orientation of human thinking and motivation must be achieved if our civilization is to avoid a cataclysm. Fascinating because of its general readability, the restraint with which controversial questions are handled, and the lucidity of the exposition through which mechanisms, that the Freudian interpretation renders unbelievable, are reconciled with common sense and the common trend of scientific thought.

Not that the author belittles Freud or his contribution. On the contrary, she is at pains at every point to pay full tribute to him as the pioneer genius whose discovery of the "unconscious" and of the method of plumbing its depths has marked an epochal advance in psychological theory and practice, and has disclosed a means of utilizing those submerged powers of the human mind that others have recognized but have been unable to harness.

Her quarrel, and that of the Jung School, is not with Freud's fundamental theory but with the limitations which he has imposed upon its development through his insistence upon the sexual as the exclusive psychic impulse, through the grotesqueries that this exclusively sexual interpretation enforces and through his repudiation of all attempts to utilize the psychoanalytic technique for constructively educational, as distinguished from purely therapeutic, purposes.

To Dr. Hinkle and to the Jung School, man appears as something more than an animal of a single impulse, and to them the elan vital—the underlying psychic force—presents itself as something deeper and bigger than the sexual urge, however important that urge may be as a dynamic factor. To her and to them the psyche seems too complex and the varying combinations of function and congenital trends to be too great to make it possible to reduce all human beings to a single model explicable by a single arbitrary formula. Hence they insist that both for therapeutic and for educational purposes, an investigation and recognition of typical differences is essential.

To her and them, man's unconscious is not merely the depository of the material banished from consciousness during his individual lifetime, because of its incompatibility with the demands of his moral environment, but the repository as well of the accumulated psychic experience of the race, in much the same sense that his body records the history of its evolution from the earliest forms of animal life.

Hence to their view the symbols which constitute the language of the unconscious, manifested in dream, in fantasy or in pathological states, is a language with an evolutionary connotative history which must be understood and taken into account for interpretive purposes and which renders utterly invalid an interpretation that ignores the derivative meanings and offers a translation based solely upon the original etymological root. So that, for instance, as they see it, it is no more permissible in dream interpretation to ignore the derivative symbolism of a horseshoe—as a sign of good luck—and to insist solely upon its pictorial and original denotation of a sex organ, than it would be to suppose that an adult who is accustomed to address his mother as "mamma" or to use one of the many colloquial derivatives of that form of address is directing his thought to the fact that it was she who gave him suck.

Finally, as the name of the book implies, they see in the psychoanalytical technique an agency with potentialities far beyond the relief of neurotic symptoms or the cure of functional neuroses. To their vision it presents itself also as a fundamental, far-reaching educational process through which man may progress in his ascent to his higher destiny.

The higher aim of analysis, as they see it, is to lead the individual to a discovery of his real potentialities, to enable him to appreciate his own values and to arrive at a new evaluation of material things.

They see it as a means of developing rounded personality whereby man may become master of himself and hence of his destiny, self-confident without arrogance, freely creative because freed from destructive inner conflicts; without impulse for

aggressive self-assertion, because free from the sense of inferiority that creates a compensatory need of such self-assertion; for the same reason, free from envy and the spirit of petty rivalry, valuing the things that are needed or helpful for human development, heedless of the dross for which, today, men fight; helpful and cooperative because at peace with himself and in sympathy with his fellows.

This is presented not as a mystic vision, but as an achievable goal, to be reached, in course of time, by those to whom self-education makes a genuine appeal—if they are willing to travel the road, and steadfastly to face the hardships of the steep ascent.

It may be that this prospect, though offered as the fruit of long observation and of experience based upon a fundamental medical and psychiatric training, is over-optimistic. But man cannot live by bread alone, and if he could it were as well that he perish from off the earth.

Since this article has been conceived as a record of personal impressions rather than as a critical review, no attempt has been made to indicate the author's specific approach or to summarize the contents of the book. Any adequate attempt at such exposition would involve an essay of impermissible length. Some intimation both of the approach and of the content may be gained, however, from the list of chapter headings, which are: Analytic Psychology, The Development of the Individual—The Child, A Discussion of the Freudian Sexual Interpretation—The Unconscious, Its Dynamic Manifestations in Human Life—Dream, Fantasy, and Symbolism, Their Present and Prospective Value for the Dreamer—A Study of Psychological Types—Masculine and Feminine Psychology—The Psychology of the Artist and the Significance of Artistic Creation—The Process of Reintegration of the Individual—The Significance of Psychoanalysis for the Spiritual Life.

H. S. G.

Books Received to Be Reviewed

Towards Racial Health. Norah March.

E. P. Dutton & Co., \$2.50.

Special Talents and Defects. Leta S. Hollingsworth.

The Macmillan Co., \$1.60.

Dreads and Besetting Fears. Tom A. Williams.

Little, Brown and Co., \$1.75.

Healthy Mothers.

Healthy Babies.

Healthy Children.

S. Josephine Baker.

Little, Brown and Co., \$1.25 each.

Suggested Readings

From Current Periodicals

Changes in Social Thought and Standards Which Affect the Family, by P. R. Lee, Director of the New York School of Social Work—The Family, July 1923.

The writer calls attention to our present complex and changed conditions affecting marriage, whose chief protection has been the tradition of the past.

Some Extra-Curricular Problems of the Classroom, by Bernard Glueck, Director of the Bureau of Children's Guidance, N. Y. School of Social Work—School and Society, No. 476, Feb. 9, 1924.

An exposition of the teacher-pupil relation, its effects for weal or woe upon the life of the child. A hopeful note is sounded in the development of the influence of the visiting teacher, not alone as mediator between school and home, but as an active humanizing and socializing force upon her colleague, the classroom teacher.

A Counselling Plan for Bridging the Gap Between the Junior and Senior High Schools, by Margaret M. Altucker, Berkeley High School, Berkeley, Cal.—The School Review, January 1924.

Sex Education in School and Home, The New Era (Pub. 11 Tavistock Square, London, W. C. 1), January 1924.

The whole number is devoted to articles on sex education, many written by well-known authorities in England. It will be found practically helpful to both parent and teacher.

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March Calendar

1924

Monday, the 3rd, 8:30 P. M.—242 West 76th Street
Study Group for Men and Women
Conducted by Dr. Bernard Glueck
Course fee—Eight Dollars
Open to members only

Tuesdays (4th & 18th), 3 P. M.—242 West 76th Street
A New Study Group on
Adolescence
Open to members only

Wednesday, the 5th, 3:00 P. M.—44 West 77th Street
Conference—Miss Laura B. Garrett
The Use of Nature Material in Sex Education
At the home of Mrs. Everett D. Kneemann
Open to members only

Monday, the 17th, 8:30 P. M.— 242 West 76th Street
Study Group for Men and Women
Conducted by Dr. Bernard Glueck
Course fee—Eight Dollars
Open to members only

Wednesday, the 19th, 3:45 P. M.—2 West 64th Street
Lecture—Dr. Adolf Meyer
Normal and Abnormal Repression
Free to members Non-Members, One Dollar

Tuesdays, weekly, 10:30 A. M.—242 West 76th Street
Study Group Conducted by
Dr. Bernard Glueck
Dr. Dudley D. Shoenfeld
Course fee—Twelve Dollars
Open to members only

Thursdays, weekly, 10:30 A. M.—2 West 64th Street
Joint Legislative Committee Meetings
Leader—Mrs. Marion Booth Kelley
Open to members only

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